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subject. It contains three chapters on the history of syphilis, three on the course of the disease in the individual, and one on each of the following: hereditary syphilis, pathology, prognosis, syphilis and marriage, etiology, and prophylaxis. It is clear and readable and should appeal to the intelligent portion of the public, but, if the tuberculosis campaign is a fair precedent, such knowledge must reach the poster-and-exhibit stage before it makes much impression on either the intelligent or the unintelligent portions of the public.

From the standpoint of prophylaxis, the thesis of the book is that the sexual appetite is, after hunger, the dominant factor in social relations; that this sexual appetite "except within narrow limits is beyond society's control"; that syphilis is not merely the punishment of an individual for immorality but a public danger; and that "if syphilis is to be controlled, its control must come by treating it as a sanitary problem." The medical discoveries of the last decade have made it certain that syphilis can be eradicated as completely as yellow fever or the bubonic plague, and successful use of prophylactic measures in the United States army has made it evident that the program is feasible. The author does not urge that this sanitary program would eliminate prostitution, nor does he place it in opposition to social and moral measures. He urges that syphilis should be treated as are other diseases which have attained such proportions as to be dangerous to the public.

E. H. SUTHERLAND

WILLIAM JEWELL COLLEGE

With Poor Immigrants to America. By STEPHEN GRAHAM. New York: Macmillan, 1915. 8vo. \$2.00.

Stephen Graham's absorbing interest is Russia, and this excursion into American life was doubtless prompted by his desire to study the transplanted Russians.

Mr. Graham came to the United States by steerage from Liverpool, passed inspection at Ellis Island, and there learned after he had "been medically examined and clerically cross-questioned about his life and ethics," that "America is no longer a harbor of refuge for the weak, but a place where a nation is determined to have health and strength and prosperity."

To collect the rest of the material for this book Mr. Graham tramped from New York to Chicago, as he had tramped from city to city in his study of Russian life. And here he found that while in Russia none

is looked upon more kindly than the man of the road, in America he is an "object of enmity," "almost a criminal." Even if this had not been the case the long walk offered little opportunity for study of the immigrant. Perhaps that is the reason why Mr. Graham tells us so little about the immigrant and has filled his book with impressions of America. For in spite of the title, only five out of the seventeen chapters have to do with that subject. He has a chapter on "The Passion of America and the Tradition of Britain," another on our "Characteristics," one on "American Hospitality," one on the "American Language," and one on the traditions which cluster around "Our Decoration Day."

Mr. Graham notes our courage, our almost religious faith in our own future, and our wastefulness of "the physical and psychical savings of the immigrant." He finds much evidence of our zeal to correct the evils of our social and political life.

In his prologue the author speaks of himself as coming "from Russia to America; from the most backward to the most forward country in the world; . . . from the land of Tolstoi to the land of Edison; . . . from the religion of suffering to the religion of philanthropy." But he does not like the change. He finds America "too happy and certain and prosperous . . . a place where the soul falls in a happy sleep," and he longs for his spiritual home, Russia, where "failure, danger, calamity and incertitude is [*sic*] a glory."

Those who purchase *With Poor Immigrants to America* because of its title will be disappointed, although when Mr. Graham writes of the immigrant it is with sympathetic understanding. His comments on America and Americans, while not profound, are entertaining.

GRACE ABBOTT

CHICAGO, ILL.

Fear and Conventionality. By ELSIE CLEWS PARSONS. New York: Putnam, 1914. Pp. xviii+234.

This study of the lesser folk-ways called conventions practically confines itself to fear as the fundamental cause of all the usages developed in regard to strangers, travelers, hospitality, introductions, caste, chivalry, acquaintances, presents, calling, entertaining, sex relations, marriage, the family, age classes, ghosts, and gods. It is a very miscellaneous collection which is classified under the above-named rubrics. Under each chapter heading are heaped usages collected from every state of society, from the most primitive now existing to our own. They are